The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

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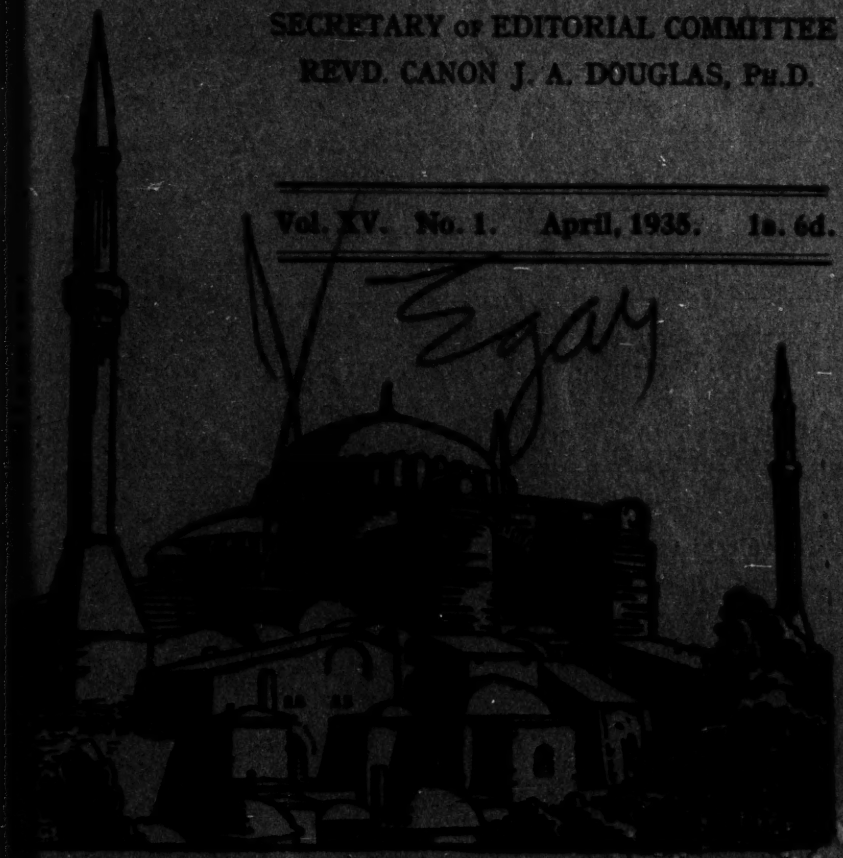

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His Beatitude, the Most Reverend Miron Cristea,
Patriarch of Rumania.

April, 1935.] [Vol. XV. No. 1.

The Christian East

CHRONICLE AND CAUSERIE.

The Church of England Deputation to the Church of Rumania.

THE personnel of the Deputation to the Church of Rumania which, as we stated in our last issue, the Archbishop of Canterbury is dispatching to Bucarest on the invitation of the Patriarch of Rumania, will consist of the Bishops of Lincoln (Dr. F. Nugent Hicks), of Fulham (Dr. Stanton Batty), and of Gibraltar (Dr. Harold Buxton), the Dean of York (Dr. H. N. Bate), the Regius Professor of Divinity at Oxford (Dr. H. L. Goudge), the Revd. Dr. A. J. Macdonald and Canon J. A. Douglas, together with Canon J. H. Sharp and the Revd. Philip Usher. The Bishop of Lincoln will serve as leader of the Deputation and Canon Douglas as its correspondent. The Archbishop of Dublin (Dr. J. H. Cregg) and the Revd. Dr. Frank Gavin will accompany the Deputation as assessors from the Church of Ireland and from the Protestant Episcopal Church of America. The Deputation is due to arrive in Bucarest on Friday, May 24th, and in order to take part in the Whitsunday services in the Anglican Church of that city, which the Patriarch of Rumania and other Rumanian dignitaries purpose to attend, will remain there at least until Monday, June 10th.

As is well known, while the Church of Alexandria signified its acceptance of Anglican Ordinations shortly after the Lambeth Conference of 1930, the Churches of Antioch, Bulgaria, Greece, Poland and Rumania and the Serb Church delayed action upon these recommendations in order that they might decide upon them conjointly at the Pan-Orthodox Pro-Synod which was then summoned to meet at Mount Athos in 1931. The postponement of that Pro-Synod first to 1932 and subsequently *sine die* was caused by the Turkish Government forbidding the Œcumenical Patriarchate to proceed with it. In result, decisions upon the Lambeth recommendations have still to be taken by the above-named churches.

In 1931 the Patriarch and Holy Synod of Rumania appointed a Commission of theological professors to consider in general relationship of the Anglican Communion and the Orthodox Communion and in particular the report of Archbishop Nectarie of the Bukovina, the Rumanian member of the Orthodox Delegation to the Lambeth Conference of 1930.

There being no urgency, that Commission had proceeded very leisurely until last year when the Rumanian Patriarch decided to invite the Archbishop of Canterbury to send the forthcoming Deputation. Since then it has been strengthened by the addition of five bishops viz., Archbishop Nicolas Balan of Sibia, Metropolitan of Transylvania, Archbishop Nectarie of Czernautz, Metropolitan of the Bukovina, Bishop Vissarion of Hotine, Bishop Basile of Caransebesh and Bishop Tit of Semedria.

That the Deputation will hold theological conversations with this Commission and will be at its disposal to answer questions in regard to Anglican Ordinations, the Anglican doctrine of the Sacred Ministry and other matters cognate to those discussed at Lambeth in 1930, is obvious. But it is not to be expected that the immediate fruit of those conversations will be published in a startling form. On the contrary, whatever report the Rumanian Commission may decide to make to the Patriarch and Synod will be confidential and will probably be communicated confidentially at least to the authorities of the Church of Greece and the Serb Patriarchate in order that, if and when agreement is reached and the time is ripe, a consensus of opinion may be announced and the whole Orthodox Communion may concur in Œcumenic action upon the Lambeth recommendations of 1930.

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It should be noted that the Deputation is from the Church of England to the Church of Rumania—from a single Anglican Church to a single Orthodox Church. If it had been otherwise, of necessity the Deputation would have been appointed on the invitation of the Œcumenical Patriarch. None the less the Deputation will be accompanied by assessors from the Irish and U.S.A. Anglican Churches and it is likely to be that, *en route* for Bucarest, it will hold conversations with Serb and Bulgarian theologians and also that Russian and Serb assessors will assist at its conversations with the Rumanian Commission. That Russian assessors should be there is especially desirable. The blood-gilt martyrdom of the Russian Church may preclude it from action. But no member of the Orthodox Communion can forget it.

* * * * * * *

Three Orthodox autokephalous churches were set up in Austria-Hungary by the Hapsburgs, each of which was dignified as a Patriarchate, viz., of Karlowicz for the unredeemed Serbs, and of Hermanstadt in Transylvania and Czernowicz in the Bukovina. In result of the War the first was absorbed in the Serb Church and the two latter in the Church of Rumania. Karlowicz—Serb Karlovci—is now a subordinate title of the Serb Patriarch and the Hapsburgs knew at times how to play the magnificent—its splendid patriarchal

house his chief residence. The Patriarchs of Hermanstadt and Czernowicz, however, became the archidioceses of Sibia and Czernautz (then Rumanian designations), suffragan to Bucarest, but of great importance. Archbishop Nicolas—his surname is Balan—of Sibia, who is a scholar and theologian of great distinction, was a member of the Stockholm Conference in Life and Work of 1925 and has a good knowledge of the Anglican Communion. Of how Archbishop Nectarie won our hearts during his visits to London in 1930 and 1931 is recorded in *The Christian East* of those years. To entertain Anglican visitors in his Lambeth Palace of Czernautz. Semedria is not an independent diocese, its bishop being a suffragan coadjutor of the Patriarch in his metropolitan diocese of Bucarest and serving him in general as a kind of episcopal secretary. Bishop Tit is interested greatly in Anglican-Orthodox relations and visited England last year for the High Leigh Meeting of the Fellowship of S.S. Sergius and Alban.

* * * * * * *

By present arrangements His Beatitude the Patriarch Miron Cristea expects to pay an official visit to Lambeth Palace as the guest of the Archbishop of Canterbury, from Monday, July 1st, to Thursday July 4th. His Beatitude will be accompanied by Bishop Tit of Semedria. At the Archbishop of Canterbury's request the Nikæan Club is arranging a public dinner at the Criterion for Wednesday, July 3rd. Lord Marnhead will be in the chair. Tickets may be had of the Hon. Secretary, G. Gay, Esq., 22, Buckingham Street.

After his visit to Lambeth the Patriarch will stay some days in London and will be received by the King in special audience.

* * * * * * *

On their way to Bucarest the Bishop of Lincoln and Canon Douglas will be the guests of the Serb Patriarch at Sremsky-Karlovci, where they will meet Serb theologians. They will stay also for a couple of days in Sofia.

* * * * * * *

At Sremsky-Karlovci they will find the Metropolitan Antony of Kiev whose health has given anxiety recently to his friends. The Metropolitan attains the fiftieth anniversary of his ordination to the priesthood on May 26th, when his innumerable Anglican admirers will wish him " many years." In case any of them wish to subscribe to the gift which is to be given him, Prince Victor Galitzin, 22A, Berkeley Street, W.1, is its treasurer. The Metropolitan intends to give whatever is given him to the Russian Church in exile.

* * * * * * *

The presence of the Metropolitan Evlogie in company with Archbishop Seraphim at St. Martin's-in-the-Fields, at the Central Service

in the Octave of Intercession for the Russian Church, on Thursday, May 16th, will give all Anglicans profound happiness. If there is a division of organization, the result of a difference of real principle distresses the Russian Church in exile, its members are in sacramental Intercommunion and in spiritual solidarity.

We are able to contradict the unwithdrawn statement published by the *Pilot* that either the Metropolitan Evlogie or Archbishop Seraphim ordered the observance in St. Philip's, Buckingham Palace Road, of the Octave of the Confraternity of Unity. Both refused to do so on the ground that in effect the leaflets were papalist propaganda.

* * * * * * *

This year is the fifteenth centenary of the translation of the Holy Scriptures by St. Merop into Armenian. The Armenian Bible is the most precious of all possessions to the Armenian nation. "God spake in Armenian therein," they say. A commemoration is being arranged in London.

THE CHURCH OF CYPRUS.

By Athelstan Riley.

FROM the fact that the Church of Cyprus is the only Orthodox Church within the British Dominions its fortunes must be of great interest to us. The history is unique, for by an accident it became at a very early date autokephalous, or independent of any foreign jurisdiction. The neighbouring Patriarch of Antioch claimed authority over the island, but the discovery of the body of St. Barnabas in a cave in A.D. 473, was taken to confirm its apostolical foundation, and its independence was guaranteed by the Emperor Zeno who conferred upon its chief prelate the right to carry a pastoral staff in the shape of a sceptre and to sign his name in red ink, privileges maintained to this day; the only sign of dependence is that the Church of Cyprus receives the sacred *muron* from the Patriarch of Constantinople. The hierarchy consists of the Archbishop of Cyprus and three suffragans who all have the rank of Metropolitan, Paphos, Kition and Kyrenia, and this in an island, roughly speaking, 100 miles by 50 in extent, about the size of Norfolk and Suffolk. The Archbishop is elected by a somewhat elaborate process in which different sections of the community have a share. But the chief part is taken by the episcopal synod and with the Metropolitan of Paphos rests the duty of initiating the process of the election. The inconvenience of this independence is illustrated by the events in the early part of this century when,

before the election of the Archbishop, one of the three Metropolitans died and the struggle between the remaining two and their supporters kept the see vacant for ten years. At last the Œcumenical Patriarch was moved to take action which, regarded as a threat to the independence of the Cypriote Church, only added a new element of discord to the situation. The primatial see has now been vacant for over two years and no solution has at the moment appeared; though different from the last election it is involved in the same difficulty, i.e., the independence which prevents any of the neighbouring Orthodox Patriarchs or Churches from interfering to bring this very disastrous state of affairs to an end.

The present situation has emerged from purely political causes and here it is necessary to review the history of the Island since it passed from the rule of the Eastern or Greek Empire. In 1191, at the time of the Crusades, our Richard I. seized the Island. In 1192 it passed to Guy de Lusingnan, King of Jerusalem, and that French family ruled Cyprus till 1489 when the Venetians took over the government; it was finally conquered by the Turks in 1571. After three centuries of Moslem rule it was placed under the administration of Great Britain in 1878 and during the Great War it became part of the British Dominions. The Latin conquerors established a Latin Church side by side with the Orthodox Church and placed the Orthodox bishops, reduced to four, under a Latin Metropolitan. Under this extraordinary state of affairs the Orthodox hierarchy managed to exist, maintain its churches and minister to the Greek population. At the Turkish conquest the Latin prelates disappeared, their Gothic cathedrals were turned into mosques and the native Church regained its freedom or such freedom as their Turkish rulers permitted. As a matter of fact the Orthodox seem to have been treated generously, apart from the outbreak of the Greek War of Independence in 1821, when the Archbishop was hanged for complicity with the insurrection in Greece.

In the Near East politics and religion are inextricably mixed and this is to be seen most conspicuously in Cyprus. Since the Fall of Constantinople in 1451, when Emperor and nobles alike disappeared, the bishops stepped into their places as leaders of the Greek nation and were recognized as such by the Sultans, who, as a matter of policy, governed their Christian subjects through them and promptly executed them if things went wrong. It was the clergy who led their flock in the war which resulted in the independence of Greece at the beginning of the last century. In Cyprus the same phenomenon occurs from a much earlier date; from the twelfth century it has been the Church which has kept alive the spirit of the Greeks who, by the way, form about four-fifths of

the whole population. As a result of the Great War practically the whole of the Greek race is united, the Cypriotes still remain outside; it is important to realize the position before we come to the deplorable events of 1932 which has produced the present ecclesiastical deadlock.

Since we took over the administration of the Island in 1878 we have conferred innumerable benefits on the Island, so many and so far-reaching that we are inclined to accuse the islanders of great ingratitude. But at the same time we have shown no disposition to regard Cyprus as a permanent possession, and, what is more extraordinary, we have done nothing to check the assimilation of the institutions of the country to those of Athens. We have, for instance, developed a musical and carefully graded system of education, but that system is completely dominated by Athenian text-books and methods, the very uniform of the students is Athenian. In the churches at the Liturgy in the place of prayer for the British King, the Greek King was formerly mentioned and now the rulers of the Greek Republic. Ever since the War the cause of the *Enosis,* or Union with Greece, has been proclaimed, and in 1932 the matter came to a head by an insurrection, led by the Metropolitans of Kition and Kyrenia in which Government House was burned to the ground by a mob which resulted in these two prelates being immediately exiled. Throughout this deplorable affair the Government of Athens has acted with commendable prudence and true foresight, for however much her statesmen may sympathize with the *Enosis* they are all aware of its dangers and that if the British Government were to abandon Cyprus a controversy of formidable proportions would arise in the Eastern Mediterranean; in all probability it would not be the Athenian Government which would take over the administration of the Island.

Shortly after the insurrection the Archbishop, who had kept himself free from the movement, died, the see of Paphos was filled by a young ecclesiastic who had been educated in America, who for some time was not allowed to land on the ground of having compromised himself at Athens on his way to Cyprus; since his arrival he has pleaded guilty in the courts to sedition and is bound over to come up for judgment if called upon—such is the position of the only bishop in the Island at the present moment. The Government dare not risk the return of the Metropolitans of Kiki and Kyrenia; these two prelates are still in canonical possession of their sees and refuse to resign. The position seems a complete deadlock, in spite of efforts both of the Orthodox and Anglican hierarchies, and is giving great concern to the rulers of the Greek Church outside the Island.

The churches are well attended and much interest is shown by

the laity in the fabrics. This has its unfortunate side for church "restoration" is sweeping over the Island with the same fury as it did in England during the latter half of the nineteenth century and ancient buildings are being severely handled; some central supervision like the central and local committees for the care of churches, happily established in this country since the War, is urgently needed. Nothing, however, can be done until the Synod is again in working order, for all ecclesiastical reforms must come from the Church and not from the civil power. It is distressing to see interesting old Byzantine churches transformed into the single pattern which seems to appeal to the twentieth century worshippers, and unused churches away from the villages falling into decay and their frescoes a prey to rain and damp. Many of these are monastic property and complaints are made that the revenues of the monasteries need supervision. The Government has just had the advice of an expert archæological committee from England, headed by Sir Charles Peers, and the report of this committee is now available. The services in the churches also need reform; to an outsider accustomed to the Orthodox rites they seem lacking in reverence and this has been noticed by members of the Orthodox Church who have found themselves in Cyprus. But the Cypriote laity do not seem to notice these shortcomings, and as has been said above, they are exemplary in church attendance and liberal in their expenditure on church-building. One of the most notable examples of this is in the tall bell-towers, all of the same pattern, which they have erected everywhere since the departure of the Turkish Government; they are evidently proud of their churches and their religion. The great hindrance to the efficient administration of Cyprus is the racial gulf between the British Colony and the Greek population. The presence of an Anglican at the Orthodox liturgy is an unlooked for event and the present writer will not forget the hospitality afforded him by the congregation as Sunday by Sunday during his stay in one of the towns he joined them in the celebration of the Holy Mysteries.

HEAVEN ON EARTH.

By Professor L. Zander.

LITURGICAL prayer is rightly regarded as one of the most precious pearls of the Orthodox Church. The incomparable beauty of the melodies, the devotional wisdom of the words, the symbolism of the rites form a unique combination of spiritual meditation, art and devotion. In this way Orthodox liturgical prayer teaches and comforts all those who take part in it.

The creation of this living treasure is the work of the best sons of the Church: ascetics, theologians, poets, musicians, artists. They have brought into the Church the fruits of their prayers and meditations, of their poetic inspiration, of their theological speculation. And all this is expressed through wondrous aud heavenly music, using only the living human voice.

It would, however, be a great mistake to see in the Orthodox services merely works of artistic value and to appreciate them solely from the æsthetic point of view. Behind the beauty of their outward form is hidden the mystical essence, which in a very real sense defines even the character of their beauty. Hence there arises the question: what is the inner meaning of the Orthodox services? What does the Orthodox Church seek in them? With what feelings do Eastern Christians take part in them? What do they expect from them and how do they understand them?

The answer to this difficult question is found in the services themselves—in the oft-repeated words: "As we stand in the house of Thy glory, it is as though we stood in heaven itself." It is impossible to regard these words as mere allegory or pious aspiration. They express the very essence of Orthodoxy—the belief that heaven and earth are not separated by an unbridgable gulf. Living here and belonging to the earth, we may nevertheless belong to another world and dwell with the saints in eternity. This is the secret of the Church, which "unites the earthly and the heavenly,"* the eternal and the temporal, and makes us even now partakers in the bliss of paradise and the life to come.

The breath of life for the Church is Her liturgical devotion: the fullest revelation of Her true nature is Her worship. Thus we can boldly affirm that the divine worship of the Orthodox Church is "heaven on earth" in the fullest and truest sense of the word.

As a matter of history it was from this feeling of "heaven on earth" that the spiritual existence of the Russian people began. When Prince Vladimir, the Baptizer of Russia, sent his envoys to visit different countries and to examine the different religions, the only thing which captivated their attention was the divine worship in the Orthodox Cathedral of St. Sophia in Constantinople. "We knew not"—they said afterwards—"where we were: in heaven or on earth." These words give a perfectly true idea of a visitor's feelings on entering this church, even now when it has become a Mohammedan mosque. No Orthodox prayer has been heard in it for several centuries, but the heavenly vault, as before, descends as if to seize the earth with its huge dome, and the earth yearns towards heaven with its hundreds of columns.

Thus the very architecture of the Church reflects the fundamental dogmas of Orthodoxy: the incarnation and condescension of God

* An extract from the service for Ascension Day.

the Word, and all creation becoming divine through the Church : kenosis and theosis.

" Thou hast brought heaven to earth by Thy wondrous condescension " (from a prayer for the Wednesday before Easter).

" God became man that man might become God " (St. Athanasius).

In this miracle of " heaven on earth " is the meaning of all creation, the reason for the existence of the world and the goal of human history. And its attainment is furthered by Orthodox worship, which offers to God the bloodless sacrifice " in all and for all," feeds the faithful with the Body and Blood of Christ, cleanses their souls and sanctifies their lives. And the centre of all worship is the Eucharist, which the Lord commanded us to " do in remembrance of Him." But this " remembrance " is very far from being the work of our imagination or merely imitation. In the eternal world of the Spirit this act of ours is completely one with the event of long ago—a contemporary, personal experience. Hence the real place where the worship of the Church takes place is not an earthly building, but that " large upper room furnished " (Mark 14, 15), in which we sit down with the Apostles in order to hear the words of our Master, and to receive from His own hands His Body and Blood. Everything which preceded and everything which followed Golgotha is again and again repeated in each Eucharist, in which " is offered the Lamb of God, that taketh away the sins of the world, for us men and our salvation,"* in which " broken and divided is the Lamb of God, which is broken yet indivisible, which is eaten yet never consumed, but which sanctifieth all that partake thereof."†

These divine words clearly show that in the Liturgy we live the life of eternity and stand before the altar of the Lamb with all the saints. And this makes us contemporary with them. We share the life of that time when " the King of Heaven, of His great love towards mankind, came down to earth and dwelt among men " ;‡ for everything that happened to God on earth is not merely part of history but also belongs to eternity. This is shown by the use of the present tense in the words of the Church's chants describing the Passion of Christ. Listening to them, step by step we follow Christ : with palms in our hands we rejoice at His entry into Jerusalem ; we are present that evening in the house of Simon the Leper and learn to follow the example of the woman who anointed His head with ointment. We follow Him into the garden of Gethsemane and go up with Him to Golgotha ; together with His most-pure Mother and beloved disciple, we stand near His cross ; we bury Him, together with Nicodemus and Joseph of Arimathæa. And afterwards " the first day of the week . . . early " (St. John 20, 1), we hasten with

* and † From the prayers of oblation and consecration in the Holy Eucharist.
‡ From a Vesper hymn (Dogmatik).

them that bear the sweet spices to His life-giving grave and celebrate "the Feast of Feasts, the greatest rejoicing of all"—His most blessed resurrection. And finally, as we follow Peter and John, we see the Lord ascending to heaven and afterwards in the upper room we share with the Apostles in the "everflowing, living, illuminating" Spirit.*

In the Orthodox Church the cycle of the year, describing all the life of Christ, begins with the birth of His most-pure Mother and ends with Her death. All important events have special vigils and feasts with the services for use on these occasions. But the essence of all this exists in every liturgy; the Old Covenant is reproduced symbolically during Mattins and Evensong, while the events of the Gospels are shown forth symbolically and dramatically in the Eucharist. This explains the fundamental characteristics of Orthodox worship: its drama, its symbolism, its realism.

The Eastern liturgy is not merely passive contemplation and pious meditation: it is active participation in the life, suffering and resurrection of Christ. Hence its entire structure is dramatic. Its substratum is formed by the spiritual wisdom of the words—reading, teaching, expounding; the beautiful aids to worship—singing, recitations, ikons, vestments; the symbols of movement—incense, processions, the sign of the cross, kneeling. All this when united together forms a treasury of worship, preserved in books and tradition, living its own life, and being continually enriched by new pearls of prayer and inspiration.†

All these things are symbols—in the true and original meaning of the word. It is a time when the external and the hidden, the eternal and the temporal, the divine and the human, become one. Symbols do not separate us from the earth, but make us sharers in the life of heaven. For us they mean freedom from all the limitations of this life, which becomes transformed and radiant. Mortal as we are, we enter even now in this present age into the Kingdom of God, which came to us with Christ and became a reality of the Church with the descent of the Holy Ghost. Hence all the worship of the Church has a double character—the outward and external bearing the imprint of realities only spiritually discernible. And the latter we receive

* Here are some examples of chants which relate what is symbolically taking place in the Church and which invite the participation of the faithful: "*To-day* Christ enters the house of the Pharisee and the woman that was a sinner weeps before him" (Wednesday before Easter). "Let me, O Son of God, take part *to-day* in Thy supper" (Maundy Thursday). "*To-day* he hangs on the tree, who hung the earth on the waters" (Good Friday). "*To-day* the veil of the temple is rent" (Good Friday). "Come, *let us praise* Joseph, ever-memorable" (Easter Eve). "*Yesterday* I was buried with Thee, O Christ; *to-day* I rise with Thee in Thy resurrection" (from an Easter hymn). "*Let us celebrate* Whitsuntide and the coming of the Holy Ghost" (Whitsuntide).

† The Orthodox liturgical canon received its final form in the twelfth century; nevertheless, in spite of its apparently immovable nature, it has been influenced both by the national characteristics of the different Orthodox nations and by their differing cultures and spirituality.

through the former. So all the symbolical action of the Church is neither allegory nor pious aspiration, but a profound sharing in the divine Life, given us by the grace of God. To live in the Church, in the spirit, is to live truly and fully, neither rejecting nor hindering earthly existence, but making it radiant and transformed.

The spiritual life of Orthodoxy is revealed through beauty. Hence this life finds its natural means of expression in art. But it would be a great mistake to approach this art and this beauty in the way one approaches ordinary beauty, for the beauty of the Church is spiritual, and the art which serves Her is spiritual. It is different from ordinary art not only in subject, but in its very nature and essence. The two forms of art are different both in method and intention. Secular art gives pleasure to our senses through beautiful images. It leads us nowhere, since its highest aim is æsthetic contemplation. Spiritual beauty on the other hand which neither charms the eye nor captivates the ear permits us to behold through its outward form the beauty of heaven itself and inspires us to prayer and the contemplation of God. In it there are no external effects or startling novelties ; it is simple and chaste ; through it blows the ice-cold wind of the mountain tops and we feel the austerity of great heights ; to the superficial it often appears too rigid and monotonous. But as we share in its life we find that we have opened for ourselves an endless world in which we are being transformed and made ready for another, a heavenly, existence. This art is one of the most precious possessions of the Orthodox Church. It is eternally alive, for in the Church's worship it is not merely a luxury, or ornamental or additional, but it is the very bedrock of prayer—man's external realisation that he is in the presence of God.

Hence communion with this beauty cannot be non-religious : for in its very essence it is elevation of the soul, participation in eternal life, prayer.

" As we stand in the house of Thy glory, it is as though we stood in heaven itself."

WHAT THE HOLY COMMUNION MEANS TO ME.

By the Right Revd. Nicholas, Archbishop of Hermopolis.

THE Sacrament of the Holy Communion means to me the intimate, unrestricted love of our Lord and Saviour Jesus Christ, the dwelling and enthronement of the Lord in my heart, the union of my soul and body in my moral regeneration and salvation as a worthy communicant.

I believe and feel and affirm that the Sacrament of the Holy

Communion is the most evident proof of the love of our Lord and Saviour Jesus Christ, who suffered on the Cross for our salvation. When His disciples, afraid and broken-hearted, heard during the Lord's Supper His last divine teaching about His coming departure, He himself consoled them by telling that He would not leave them alone but would always be with them. And He sent the Holy Ghost and constituted the Sacrament of the Holy Communion, so that He might be for ever united with them and with us, because he loved them and loves us with a perfect love. If a mother, with the utmost love, suckles her crying baby to feed and fortify it, much more our Lord because of His unrestrained love for us will give us who are weak from our sins His Body and Blood, so that we may receive remission of sins and eternal life. St. John, Chrysostom says: "Jesus Christ is for us mother and nurse. Because He brought us to the new life and feeds us with His Body and Blood."

By this Sacrament not only are, as it were, drops of Grace imparted and healing qualities vouchsafed, but the whole ocean of the Divine Grace is opened, that the love of the Creator and of our Saviour may come upon us His creatures.

The Holy Communion unites the faithful with the Source of Life, according to St. Paul: "and it is no longer I that live, but Christ liveth in me" (Gal. ii, 20).

I hear Christ saying: "Take, eat, this is my body. Drink ye all of it, this is my blood of the covenant which is poured out for many unto remission of sins" (Matt. xxvi, 26).

By the Holy Communion the Lord Himself is installed and enthroned in the hearts of the faithful to feed them. "The bread which I will give is in my flesh for the life of the world" (John vi, 51). "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves" (John vi, 53).

Away from Christ in the Holy Communion man cannot attain to life in Christ and live. For our Lord said: "I am the Vine, ye are the branches. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in me" (John xv, 1, 4, 5).

But who are they who profit and receive Christ and are sanctified in Him? The pure in heart, those who present themselves for the Holy Communion with God's fear, with faith and love, who are clean in body and heart, who are worthy. St. Paul says: "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if ye discern not the body. For this cause many among you are weak and sickly and not a few sleep" (I Cor. xi, 28).

And what is the Christian, who worthily receives the body and blood of the Lord, benefited thereby?

Just as the wild olive tree being grafted into the good olive tree grows bigger and sweeter, so we men from being corrupt and wild

become the true vine. We become "partakers of the divine nature," deriving out of it new forces for the hard struggles of life. We are taught that the Prophet Elijah being in Beersheba was about to undertake a long journey, he ate from the food which the angel brought to him from heaven "and went in the strength of that food forty days and forty nights unto Horeb, the mount of God" (Chr. i, 19, 8).

The Holy Communion is the great Supper, the royal supper of the Gospel, whereat the goodman of the house, our Lord, invites everybody to eat and be filled. Those who are worthy will eat and rejoice with the Great King. Those who neglect to come die a moral death, the death of the sinful. The eleven disciples ate and drank in the Lord's Supper from the Body and Blood of the Lord and praised Him with hymns and glorified Him. Judas did not sit with them with a clean heart, did not receive the Communion worthily, neither did he praise the Lord nor thank Him but left with a thankless heart to go to his evil end.

The Holy Communion is for me the "Bread of Life." It is the Grace which protects me from evil and strengthens me for the struggle of life against sin. Even in the last moments of my life it will give me new strength to continue life even after death. Having Christ dwelling in my soul, the Leader of Life, and being united with Him, I shall live an eternal and immortal life.

CONSTANTINOPLE LETTERS.

I.—From our Correspondent at the Phanar.

IT will be a great pleasure to me to give to our Anglican friends, through the pages of *The Christian East*, some idea of what is happening at the present moment in the centre of Orthodox Christendom and of our thoughts and opinions on events which are taking place in the Anglican Communion. We hope that in this way close contact will be established between the Anglican Church and the Orthodox East. I say in the Orthodox East, because although these our letters are written in the old capital of the Byzantine Empire—of which the venerable and heroic Phanar is a splendid survival—yet they will be as comprehensive as possible and will convey a fine idea of the state of things throughout the Christian Orthodox East. May I say in this connection how useful the quarterly magazine, *Œcumenica*, may be to us here? It fills a great gap and will be always awaited with eagerness. We are indeed —thanks to it—becoming more acquainted with the Anglican

Church, and we earnestly hope that this much-needed magazine will continue its publication and so help us to come closer together.

And having the privilege to be a regular reader of *The Christian East*, we venture to be glad that *Œcumenica* is following its lines. In our correspondence to *The Christian East* we shall always try to write sincerely and without prejudice. We shall always try to explain frankly what is happening in the Christian Orthodox East as regards its ecclesiastical policy, and what are our views with regard to the Anglican Communion and its activities, especially in the matter of Reunion. It seems to me that such frankness is absolutely necessary for the furtherance of our mutual relations. It is not to the benefit of our ultimate hope for the reunion of our two Churches to hide what is wrong with us or to avoid expressing our views as regards your Church.

The most interesting and important of recent events here in the Phanar is the decision of the Turkish Government to impose the change of clerical dress. This decision, which in June next will become a law binding on all representatives of the various churches in Turkey, is a blow to the Greek clergy. As is well known, the Greek clergy played a prominent part in and during the Greek War of Independence. Not because they felt the pressure of the Turkish yoke more keenly and therefore hated it more than the others, but because they were the leaders of the enslaved nation. Mahomet, the Conqueror of Constantinople, himself recognized this leadership of the Greek clergy by conferring on the Patriarch Germadius special privileges, most of which were extended to the other Greek Bishops throughout the Empire. So the Greek clergy automatically, after the seizure of Constantinople, became the official leaders of the Greek population. They were their spiritual fathers, their teachers and even their judges in matrimonial cases, and in the settlement of differences arising between the members of a family. And when the nation started to awake from the deep and soul-destroying sleep of slavery the clergy were found at its head. It was natural for them to desire earnestly freedom for their flocks and to support wholeheartedly every attempt to achieve it. Consequently both bishop and priest identified themselves with the champions of national independence. Their persons were sacred to their people, and their dress became, as it were, the standard symbol of the great struggle. Besides, as we noticed above the Greek priest was the father-in-God of the Greek people under the Turkish yoke. All the concerns of the latter were brought to the knowledge of the former, quite simply, sincerely and affectionately. The priest was the mediator not only before God, but also before the civil authorities. His person, therefore, was exceedingly endeared to the people and his ecclesiastical habit was, so to speak, the beam of hope for a brighter future, and the only guarantee of their welfare. This new law, then,

compelling the Greek clergy to appear in streets and public places in lay costume, is especially painful to their people. On the other hand it is easy to imagine what a tragedy it is for a bishop or priest of sixty or seventy years of age to have to put away for good his clerical dress which he has worn from his youth. For those who have received a thorough theological training entered the Theological School of Halki at fifteen or seventeen years of age. Needless to say, the law does not aim at the humiliation of the Greek clergy in particular; it affects equally the representatives of every Christian denomination in Turkey, and the Mahometan, Mullahs and Hodjas as well. An exception only is made in favour of the leaders of the various religious bodies, who are entitled to wear their clerical habit on receiving permission from the Home Secretary. This permission is valid only for six months, and can be extended for a further period of six months by permission of the same authority. I should like now to draw the attention of your readers to another matter, which is of great importance for our mutual relations. This is your recent conversations with representatives of the Finnish Communion. It was with amazement that we read the report of your Commission, headed by Dr. Headlam, who is so well known here. In this report the Church of England is recommended to enter into relations of Inter-Communion with the so-called Church of Finland. I have said the " so-called," because there is no Apostolic Succession in the Church of Finland. In the *Church Times* (January 11th)—that excellent paper of yours which is read with much edification by everyone of us here who possesses the knowledge of the English language—we have read an excellent letter over the signature of the Revd. W. J. Sparrow Simpson. He says: " Until 1884 Finland possessed episcopal succession, but in that year all its bishops died out at the same time. The succession came to an end. Its restoration was impossible." And further, " Six years ago Schtonen—one of the so-called Finnish bishops—wrote for the instruction of English Churchmen an account of the ministerial principles of Finland, in which he informed us that when all the bishops in Finland died, the Government ordered Prof. Granfelt, an eminent theologian and priest, to consecrate a new Archbishop. The Professor ' on his part hesitated, but he had to obey the command of the Government.' This is what Bishop Schtonen relates." According to the teaching of the Orthodox Church the Apostolic Succession connects the Church directly with her Founder, Our Lord Jesus Christ. The Church cannot be conceived of, without the Apostolic Succession. Where there is no such succession, there is neither church, nor ministry, nor sacraments; there is nothing to unite the people with the source of life, Our Beloved Lord Himself. Any group of people, therefore, whose ministers cannot trace their ministry back to the Apostles, may be called a society or brotherhood, but not a church.

For membership of the Church pre-supposes as a *sine qua non* baptism in Jesus Christ—according to His own words to His Apostles before the Ascension—and Confirmation, conveying to the baptized person the charismata of the Holy Spirit. We venture to ask: Can any person claim the name of Christian without baptism and confirmation? If so, then the Incarnation of the Second Person of the Holy Trinity was quite unnecessary and there is no difference between Christians, Moslems and Jews. Moreover, we venture to ask further: can any baptism or confirmation be valid if the officiant is a layman? Certainly not. Baptism by a lay person—it is understood one having the Catholic faith—is allowed only in case of emergency and under the strict condition that it will be repeated directly a priest is available. How then can a Finnish bishop take part in the consecration of an English Bishop, and on what basis has your Commission recommended inter-consecrations? St. John Damascene does not even permit the reception of Holy Communion at the hands of heretics; what would he say, we wonder, with regard to those who do not possess any priesthood at all? "Let us," he says, "take every possible care not to receive Communion at the hands of heretics or to give it to them . . . lest we also should ourselves participate in their condemnation and be partakers of their infamy" (*Expos. Orthodox Faith*, IV, 13).

Under these circumstances we are bound to believe what your great Churchman, Mr. Athelstan Riley, points out in his letter published in the above-mentioned issue of the *Church Times*. "Nothing is easier than in a praiseworthy attempt to establish intercommunion with another Christian body, to inflict injury on one or both those bodies, or even, in the last resort, to create further schism." I quite realize that these thoughts of ours may give rise to some bitter criticism among those Anglicans who are known as Liberals or Modernists. They will, perhaps, repeat that the Orthodox Church is static, that she argues in this way because "until quite recently the Orthodox Church had had very little contact with the life and work of other Communions and that any statements by its leaders must of necessity reflect something of their centuries of isolation" (*Lausanne*, 1927, Can. Woods, p. 54). For ourselves we do not regret this so-called isolation. During these hard years, or centuries if you like, we were entirely occupied with preserving the faith of our people. We were fighting against various enemies of the Christian faith generally. And we have succeeded in coping with Roman Catholic and Protestant propaganda, which sought to take advantage of our enslavement to entice away our flocks. Thank God this "stagnation" and the conservatism of the Orthodox Church proved to be a mighty bulwark against every attack on our Church. Meanwhile we are not so isolated as some representatives of the Church of England are compelled to believe. Our Professors

and a considerable part of the Orthodox hierarchy follow with great interest what is happening in the West and in your Church especially. And we always listen with deep sorrow to many of the utterances of your advanced clergy on the Real Presence in the Holy Sacrament of the Eucharist and the Virgin Birth of Our Lord, etc. We could wish that they were more conservative in their pronouncements. They would lose nothing. On the contrary they would strengthen the faith of your people and they would co-operate in the best way with us in our effort to come closer together, and they would hasten the blessed day when we shall be partakers of the same Lord's Table.

As I write I hear that the Rumanian Patriarch is going to visit England in the summer, as a guest of His Grace the Archbishop of Canterbury. We are sure here that this visit of the leader of the Church of Rumania will help to further the approximation of our two Churches. We hope also that one result of this visit will be the official recognition of the validity of Anglican Orders by the Rumanian Church. May God bless our common efforts towards the healing of the divisions of the Body of Christ and the bringing of our peoples close together to His glory and to the benefit, the peace and the happiness of the whole world.

II.—From a British Correspondent.

The Eastern Orthodox Church.

Since the autumn of last year children's services of a semi-liturgical character, and attended by many adults, have been started in parishes, and tracts, leaflets, etc., published for the purpose and distributed among Orthodox people. It is to be hoped that this activity will not be stopped or hindered by the Turkish Law against propaganda. As yet nothing has happened in that direction. On the other hand it might well be hoped that the law against propaganda might be enforced against Russellites, Seventh Day Adventists and other active proselytizing sects who seem to be making propaganda with surprising freedom among Christian people.

It would appear that at least 400 women in Turkey of Eastern Orthodox faith are married to Turks. Many of them go to Church and have ikons in their houses. A considerable number quietly baptize their children, giving them Christian names, perhaps in addition to their Turkish names. This is a radical change from the old times in Turkey when a Christian woman had to apostasize on marrying a Moslem Turk. Of course the modern position is not regarded as regular by the Orthodox Church, since such women are living in the bonds of civil wedlock only. Nevertheless it may be hoped that if such children remain Christian, this is not merely a

secret Hellenization of Turks but rather the first fruits of the new conditions in the country for Christianity.

With reference to the Church of Bulgaria and its relations with the Œcumenical Throne, negotiations for the healing of the schism between the two have failed of their objective. It is known and even reported in the public Press both here and at Sofia that the Bulgarian Synod, without putting forward any definite justification, has *postponed* the taking of any action on the proposal made by the Patriarchate of Jerusalem. That is to say, the proposal that the Bulgarian Church should write to the Great Church requesting the abolition of the schism, in the certainty that Constantinople would apply affirmatively, has been postponed. This action on the part of Bulgaria has led His All-Holiness to write a letter to the Patriarchs and the heads of the autokephalous Churches, giving a history of the question and expressing his own desire for peace. The correspondence and germane matter appears in the February number of *Orthodoxia*.

As is well known, the Italian Government has been for some considerable time trying to encompass the "emancipation" of the islands under their rule in the Dodecanese. The Orthodox there are of course under the outer jurisdiction of the Patriarchate of Constantinople. The Italian desire would be to see them autokephalous or possibly as a Patriarchate of Venice. The laity and lower clergy of Kalymos are in revolt, closing the churches except for maimed rites, as a protest. No ordinations have been permitted by the Government in the whole Dodecanese for some years, and correspondence with the Orthodox authorities there is very difficult. A young monk of Patmos, ordained at Halki last year, gives the information here that the clergy and laity as a whole boycott those who sympathize with the idea of an autokephalous church as much as they dare. The Greek Government discourages protests in Greece against the cruel measures used by Italy in the suppression of disaffection.

The Law on Ecclesiastical Habit.

As has been pointed out before, the application of this law to clerical dress is only part of a wider law which forbids the wearing of foreign uniform of any character. It comes into operation on June 13th of this year. Neither the Orthodox nor the Armenians have yet appeared in lay dress. At the same time, both have appointed Committees to go into the question and decide what shall be done. The law does not permit of any distinctive badges of any kind. The operation of the law affects the Latins also very closely, owing to the number of women religious active in this country in educational work. It was at first definitely stated in the Press that these latter would go and that their schools, involving something like 3,000 children, would close. Later, and, it seems, reliable, reports

contradict this. Nuns other than enclosed are to receive dispensation from the Holy See to wear some kind of sober lay dress, and will continue their work, under certain conditions and arrangements.

The Turkish Government and the Minorities.

Before the elections for the Parliament to meet in this spring, the Government announced that sixteen "independent" members would be permitted to be returned, some of which it was willing should belong to the Minorities. Actually the return of three minority members was secured at the elections, a Dr. Taptas, a Greek, a certain Stamat Zihni, a lawyer from Smyrna, belonging to the so-called Turkish Orthodox congregation of Papa Eftim in Galata, and an Armenian banker. The happening is significant. In connection with this, the newspapers have been adumbrating lately that minority schools may become the object of Turkish Government grants owing to the failure of their own funds. It may be pointed out that the Turkish minority in Greece has special electorates, and that Greek teachers in its schools are paid by the Greek Government. It is suggested that the concessions in Turkey are the result of recent negotiations in Athens on the position of the minorities in both countries.

In connection with this, it might be pointed out also that the prominence given to the Papa Eftim enclave, a very tiny one in actual numbers, is bound to be productive of illusion as to its real importance. A few facts as to this business may not be amiss. Papa Eftim or Euthymios is a married priest in Galata, who claims to have been consecrated a bishop. He has been formally excommunicated by the Great Church. His activities in 1922-23 are well known to those who studied the situation then. He does not celebrate in Turkish, and his sole congregation is his family and servants and a few friends. But the fact of one of his followers being elected as a Minority member to the General National Assembly of Turkey along with a Patriarchal Orthodox member and one Armenian would seem to point to his recognition by the Turks as a distinct minority, a kind of Turkish Orthodox body. The significance of this is obvious. A section at least of Turkish public men press for a Turkish Patriarchate or Church for the needs of Christians persuaded to regard themselves as genuine Turks of the new régime. Papa Eftim's being quite definitely outside the communion of the centre of Orthodoxy is a menace to any attempts by the Great Church to undertake any such movement, should it be desirous to do so, which is not at present apparent.

In close connection with the above, it should be mentioned that the settlement of Turkophone elements from Bulgaria and Rumania in Thrace which has begun, appears to involve a certain number of Christians. That there are Christians among them does not seem

to have been known. They are nomads and Turkish dialect-speaking. It adumbrates a recognized distinction on the part of the Turkish Government between their Turkish non-Moslem subjects and their non-Turkish speaking subjects, and raises the question as to how these newcomers are to be provided for from the Christian point of view.

Friday and Sunday.

I have it on several hands that early on the agenda of the new Parliament is the transference of the weekly day of rest from Friday to Sunday. It is clear that primarily this is a change, when it comes about, owing to commercial and not to religious considerations. Money and time is lost on the Continental Bourse by Constantinople being closed on Fridays. At the same time the change is in working to the advantage of the Christian and yet another blow to the Moslem. However hard it may be for Christians in Turkey to-day, their position is in no way so difficult or distressing as that of Islam. It is hard to guage the Moslem feeling here, or the attitude of the average Turk to the old religion, but outwardly at least, Islam is crumbling. It must be remembered the Muezzins are forbidden in Turkey to call to prayer from the minarets in Arabic ; it must be in Turkish. The call seems to have no general response. While in the Grand Bazaar the other day at mid-day, I saw no response to the call to prayer, although the place was crowded, and the old imnam's voice, breaking on a top note, called forth mocking and laughter.

Ayia Sofia.

On February 1st Ayia Sofia was re-opened after a short period as a museum, *i.e.*, the carpets were removed from the pavement in the main body of the building, and nobody could attend public services there. Later the great discs bearing the names of the first four Khalifs and other like decorations of a Moslem character were removed. Most people agree that the old atmosphere has gone, and that it now shares in the cold neutrality of the museum. It is rumoured that the glorious mosque of the Sultan Achmed, the one nearest Ayia Sofia, is to be turned into a public library. One feels that the restoration of Ayia Sofia to the purposes for which it was built is farther away than ever. The uncovering and restoration of the mosaics is to be continued this summer under Mr. Whittemore, the American archæologist. Excavations are taking place in the courtyard or Ayia Sofia, and pre-Justinian material is being unearthed.

THE ORTHODOX CHURCH IN SUBCARPATHIAN RUSSIA.

By Father Savva Struve.

FAR away, on the eastern borders of Czechoslovakia, lies a country, populated by a branch of the Russian people, where the age-long traditions of Holy Russia are devoutly preserved. Western civilization penetrates but slowly there and the people continue to live their traditional national life. It is hard and scanty, the life these Russian farmers and cattle-breeders have to lead; they live in great poverty and social insecurity, but all their life is permeated with real piety and deep faith.

This corner of the Russian land counts at present over half a million of aboriginal Russian population. There was a time when this country, together with Galicia, formed part of the principality of so-called "Red (*Chervonnaya*) Russia," and was incorporated in the early Russian State. But as early as the twelfth century the population of Carpathian Russia fell under the Magyar rule and right until 1919 it formed part of the Austro-Hungarian Empire.

The Carpathorussians received their faith from Kiev Russia, and in spite of the repeated attempts on the part of Rome to win them over they piously preserved their Orthodox faith until the seventeenth century. In 1649 the so-called Union was introduced in Carpathian Russia. It can be described as a false coin used by Rome to deceive the people. Rome regarded it as a first step towards the complete Romanization of the local population. But the clergy which had accepted the Union stuck firmly to all the traditions of the "Russian faith," and in the nineteenth century it even fought in its Press "for its sacred possession, its catholic Orthodox faith, its Eastern, magnificent divine ritual" (*Listok*, published by the Revd. Eugene Fencik, 1886, No. 23).

As regards the people, they continued to regard themselves as Orthodox and did not even suspect that they belonged already to the Roman Catholic Church. It was only at the beginning of our century that their eyes were opened, and in their stand for the Orthodox faith they gave proof of most remarkable heroism. They wished to break away completely from the "Union." For ten years they remained without priests, without Communion, their children were not baptized, their marriages not consecrated, they buried themselves their dead, saying prayers over them. All those years they lived in an atmosphere of severe religious persecutions. At last in 1910 the first Orthodox priest, Father Alexis Kabaluk, came to

visit them; disguised as a Jewish tradesman, he went round the Orthodox villages with the antimins on his breast and a portable *ikonostasis* on his back, and at night celebrated secret services in the peasants' cottages.

In 1913 there began in many villages domiciliary visits and arrests accompanied by beatings and tortures which remind one of the times of the Inquisition. Over a hundred peasants from different villages were taken to Marmarosz-Sziget and imprisoned there. At the trial all the questions bore on the differences between the Orthodox and the Uniate creed; all the prisoners were accused of high treason, and yet on the table before the judges lay not bombs or arms, but Gospels, service books, psalters, priestly garments, chalices, ikons. Against 32 out of the 100 of the accused the charge of high treason was nevertheless maintained and they were sentenced to various terms of imprisonment (from two to six years).

Then the war broke out, and new calamities befell the peasant population of Subcarpathian Russia: most men were enlisted as soldiers and the old ones were interned in concentration camps. But the movement in favour of the Orthodoxy went on growing. The Government introduced the new style and forcibly drove the Orthodox to the Uniate churches making them confess and even take the Holy Communion there. Several Orthodox villages became like unto a living monastery. The peasants now recollect those hard times as a happy period in their life. In the day they carried on their usual routine of work and at night they assembled for worship and prayed secretly from seven till two in the morning. It was indeed a time of great spiritual fervour and amazing heroism. But the most remarkable thing was the heroic behaviour of some peasant young girls who became secret nuns. In 1910 they started in the village Iza a small secret convent. It was housed in a cattle-shed. In December, 1912, on a frosty night, they were arrested by the gendarmes and led barefooted and half-dressed over the snow to the barracks where cold water was poured on their half-frozen feet—all this simply because they refused to renounce their Orthodox creed and their monastic vows of virginity. During the war it was they, these meek and gentle girls, who bore on their shoulders the Orthodox faith. Their number grew to 100. It is difficult to imagine and describe the tortures they had to undergo. Like early Christian martyrs they bore them patiently and had only one answer for their tormentors: "Our Lord has told us not to fear those who kill the body but cannot kill the soul." The crowning feat of this national heroism was the case of a few young peasants who, for the sake of the Orthodox faith, took upon themselves the hardest service a Christian can do—that of "foolery in Christ."

But the destinies of the Orthodox Church in Subcarpathian Russia are a good illustration of the words of Apostle Paul in the Epistle to

Corinthians: "That which thou sowest is not quickened, except it die" (1 Cor. xv, 36), and "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power" (1 Cor. xv, 43). Before the war there were a few hundreds or perhaps a few thousands of the Orthodox there. Since 1919 there is a powerful national movement towards Orthodoxy, and in spite of all the difficulties and obstacles which still exist there are now over 120,000 people belonging to the Orthodox Church. About a hundred new churches have been built, there are four monasteries for men, three hermitages, and two convents for nuns, one of them numbering over 80 nuns.

Subcarpathian Russia is in the jurisdiction of the Serbian Patriarch, and at the head of her Church stands Bishop Damascene, a young, energetic and highly-cultured man, a professor of the University of Belgrade.

Last year the national movement towards Orthodoxy affected also the intelligentsia of the country. Students, and then lawyers, teachers and other members of it, began to go back to the Orthodox Church.

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Among this people, in the westernmost part of Subcarpathian Russia belonging now administratively to Slovakia, is working a little mission monastery of St. Job of Pochæv, founded by Archimandrite (now Bishop) Vitaly. The work of this monastery far surpasses the boundaries of Subcarpathian Russia: it is in fact a little bulwark in the struggle against godlessness. It is at present the only Russian Orthodox ecclesiastical printing-office where service and school books are being printed by voluntary monastic labour to be afterwards distributed among the Russian emigration all over the world. In Russia all ecclesiastical printing-offices have been suppressed, the Church Slavonic founts have been used for munitions, service books burnt and destroyed. A dreadful spiritual famine is threatening Russia, the famine which Amos the Prophet had once prophesied. The need in service books outside Russia is so great that often loose sheets are being ordered as they come out from the press, before the whole book is completed.

The founder and head of the monastery is Bishop Vitaly (he was consecrated Bishop quite recently), a quite remarkable personality. The greater part of his life (he is now 64) has been devoted to the printing and propagation of the Word of God. In Russia, from 1902 onwards, he stood at the head of the historical Church Press of Pochæv Monastery, founded in 1618 by St. Job of Pochæv. Under Archimandrite Vitaly this press was organized according to the latest European models; its religious publications supplied the wants not only of the whole of south-western Russia, but also of Galicia, Bukowina, Carpathian Russia, and even the Balkans. He was so fond of and so devoted to his work that on more than one

occasion he declined the high episcopal dignity that was offered him. His heart's desire always was to create a monastic order of printers, of men wholly devoted to the printing and propagation of the Word of God in all its forms. His object was to give the people cheap but well printed religious books. The Pochæv Press published in great quantities big service books (from 2,000 to 10,000 copies), popular prayerbooks and scholastic textbooks (up to 100,000 copies) and issued five periodicals. The printing brotherhood numbered from 120 to 150 members. Father Vitaly, himself a monk of strict life, through his periodical called *The Russian Monk* and through the monastic conferences organized by him, fought a great deal for the purity of the Russian monkhood. He is a strict ascete but his asceticism consists rather in *toiling* than in fasting and praying. Even in Russia he was in favour of work being admitted in the monasteries, on the same footing as prayers and fasting, as the foundation of monastic life.

The first blow to Pochæv Monastery was dealt by the war and then it was finally destroyed and pillaged by the Bolsheviks. Yet Father Vitaly made efforts to restore it abroad. After the failure of his attempts in Poland and Serbia, he finally came in 1923 to Carpathian Russia, to the village Vladimirova. Here the Orthodox had neither a church nor a house for the priest. Father Vitaly took quarters in a peasant's cottage and at once began to organize his life work, issuing leaflets for the people printed on a hectograph. After six months he received from Prague an old printing press dating from 1869, 200 kgs. of Russian type, 400 kgs. of bad paper and 30 kgs. of printing-ink. With this in stock he began his work, but there were no suitable premises in the village. He had to go to a neighbouring Uniate village three miles away. There he had to work under very hard conditions, in a hostile atmosphere, surrounded by the local intelligentsia. The printing-office was situated on the first floor, and on the ground floor was an inn from which came noise and drunken shouts and songs. For four years Father Vitaly worked almost alone, without permanent assistance, in dire poverty, without any working capital, himself doing the setting and printing. Everything was done in the same room ; in the morning and evening the service was celebrated and in the daytime the work was done ; here, too, the dinner was cooked, but often they ate only once a day and had to share between themselves a few potatoes.

The first books printed by Father Vitaly were the Liturgy of St. John Chrysostom, the Liturgy of Basil the Great, Morning and Evening Services and the Liturgy of Presanctified Elements. His iron will, his angelic patience, his courage, but in the first place his ardent faith in God's mercy, his firm conviction that this holy work was agreeable to God, helped him to tide it over till better times. In 1927 an excellent stone church was built in Vladimirova with a little

house for the priest adjoining it. Hither Father Vitaly transferred his printing-office and began to gather round himself a monastic fraternity which by 1934 numbered 25 people, including novices and pupils. Among them were two monks from Mount Athos, including one hermit who had lived there for 30 years, one monk from Valaam Island, three former students of the Church Academy in Paris (of whom one has already died at his post). Here was begun the printing of large service books in Church-Slavonic characters: Office Book (1928), Remembrancer (1929), Orthodox Prayer Book (1930). But the work was slow and tiresome, for one had to use the small press set in motion by foot. It was only in 1931 that a proper press was acquired, but there was nowhere to put it, and for eighteen months it stood in a wooden shed and during the first summer months it had to be worked by hand for lack of means to buy an oil motor.

Life itself demanded an extension of the premises. There were no funds, but Father Vitaly did not give up his faith in God's help, and in the summer of 1931 he began the construction of a new house. All the hard work was done by the Brothers themselves: one of the priests used to walk every day to a nearby ravine to break the stone with dynamite. In 1932 part of the building was completed and half of it fitted for the printing-office. It is spacious, light and clean and here the work goes on more easily and fruitfully: recently a big service book in three parts, of 1,000 pages, has been completed—*The Great Miscellany*—a symphony of all the Orthodox services. Besides, an Orthodox Calendar with a literary supplement is being issued annually, as well as a fortnightly religious paper called *The Orthodox Carpathian Russia*, which has a wide circulation not only in Carpathian Russia but also among the Russian emigration and in America. Among the books published we find the *Way of a Russian Pilgrim*, the first part of which is known to the English readers in the translation. But even now Father Vitaly and the brotherhood have to work in difficult and primitive conditions. The house remains unfinished and the temporary wooden roof leaks. We have as yet no binding workshop of our own. The brotherhood works eagerly from morning till night, and Father Vitaly more than anybody. Often he would get up in the middle of the night, light an oil lamp and go to the printing-office to complete some urgent work that had remained unfinished. The monastery is not self-supporting; its estate is very small.

Attached to the monastery there is a small school for boys. Those boys (some of them are orphans) come sometimes from remote parts of the country in search of knowledge. A youth of eighteen years walked 250 miles on foot to join us. They live with us, work in the printing-office, and in the hours of leisure we teach them different subjects. Bishop Vitaly hopes that in future when the educated members of the brotherhood will not be so tied up by hard manual

work in the printing-office this school might evolve into a good training college for priests. And indeed one cannot imagine better conditions for spiritual education than our labouring mission monastery, remote as it is from urban life. The example of the Anglican training colleges, such as Kelham, Mirfield, etc., speaks in the same sense.

TOUR OF THE PARIS RUSSIAN STUDENTS' CHOIR IN ENGLAND.

THE Students' Choir of the Orthodox Theological Academy in Paris, under the conductorship of the well-known singer, I. K. Denissov, will arrive in London in May. This visit has been arranged by the Russian Clergy and Church Aid Fund in order to acquaint the English public with ancient Russian Church singing and to collect funds for the Academy and the religious work among young Russian exiles.

The first visit of the Choir to this country, which took place last year, was organized on the initiative of the Archbishop's Committee on Foreign Relations in full collaboration with the Student Christian Movement, the Fellowship of St. Alban and St. Sergius and the Anglican and Eastern Churches Association, and was a great success. Although the Choir consists of only seven men, their voices filled such Cathedrals as Canterbury, Lincoln, York, Gloucester and Bristol, and their singing attracted much attention and interest. People frequently assembled outside the Cathedrals long before the time appointed for the concert.

It should be noted that the programme is entirely composed of ancient Russian chants. In Russia these were usually sung in monasteries and were thus little known to the general public, who were mainly accustomed to the new Church singing, which in style was strongly influenced by Italian and German music. However, at the end of the nineteenth century, when there took place in Russia a revival of interest in the country's past, the ancient Church melodies received due appreciation and were more widely used. Some of the ancient melodies in the programme of the Choir have been specially harmonized for the occasion by Russian composers living in Paris (Glazunov, Gretchaninov, Tcherepnin). The programme includes hymns from the ordinary services—vespers and matins—alternately with Lenten and Easter chants, in order to give some idea of the different aspects of the Orthodox Church Service, and the translation should enable the audience to follow the meaning of the Slavonic

and appreciate the intense spirituality of the prayers sung. These concerts, held under the patronage of the English clergy, manifest the spiritual kinship between the Anglican and Orthodox Church and, conjoined with prayer, they represent an important ecclesiastical event, an event which brings home to all Christian people the Œcumenical conception of fellowship between different communions.

The religious character of the concerts does not detract from their musical value. The conductor and first tenor of the Choir, M. Ivan Denissov, is an expert in ancient Church music. He was an artist of the Imperial Opera in St. Petersburg and is well known in England, where he has had the great privilege of singing before His Majesty the King, His Royal Highness the Prince of Wales and the Duke of Portland. The Students' Choir, which has been entirely created by him, has been enthusiastically praised in England, France, Belgium and Switzerland, both for the severity of its style and the purity of its tone.

The Choir is also accompanied by Professor L. Zander, of the Paris Theological Academy.

The concerts are free, but with the approval of the authorities of the Cathedrals and Churches in which they are held, a collection is made on behalf of the Theological Academy and the Russian Student Christian Movement.

The Academy was founded some ten years ago by the Archbishop Evlogie. Now that the Church is persecuted in U.S.S.R., the Academy is the only Russian Theological College in existence and by giving a home to a number of Orthodox theologians it enables them to work for the Russia of the future, to carry on the tradition of Russian Theology and to prepare priests for the Russian Church. These priests now work in the numerous parishes of the *emigrés*.

The Russian Student Christian Movement is a missionary organization among young people eager to preserve faith in God and a Christian understanding of life. Its aim is to help in the struggle against materialism and atheism, and, where possible, to draw unbelievers to the Church. Branches of this organization exist in France, England, Czechia, Esthonia, Finland and Bulgaria.

Both of these institutions carry on their work in the face of great hardships and constitute an example of God's strength being manifested through weakness.

The Choir will visit the following places :—

ITINERARY OF THE RUSSIAN CHURCH CHOIR, 1935.

DATE.	HOUR.	PLACE.
Thurs., May 2nd	.. ..	St. Saviour's, Eastbourne.
Fri., ,, 3rd	3 p.m.	Hove Parish Church.
Sat., ,, 4th	11 a.m.	St. Nicholas, Guildford.

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DATE.	HOUR.	PLACE.
Sun., May 5th	3.15 p.m.	St. Columba's, Pont Street.
	6.30 p.m.	Hendon Parish Church.
Tues., ,, 7th	8 p.m.	St. Mary Abbots, Kensington.
Wed., ,, 8th	8 p.m.	Norwich Cathedral.
Thurs., ,, 9th	8.30 p.m.	King's College, Cambridge.
Fri., ,, 10th	7.30 p.m.	York Minster.
Sat., ,, 11th	.. ..	Durham Cathedral.
Mon., ,, 13th	8 p.m.	St. Giles' Cathedral, Edinburgh.
Tues., ,, 14th	8 p.m.	Holy Trinity, St. Andrews.
Thurs., ,, 16th	7.30 p.m.	St. Paul's Cathedral, Dundee.
Fri., ,, 17th	8 p.m.	St. Machar's Cathedral, Aberdeen.
Sat., ,, 18th	6 p.m.	Glasgow Cathedral.
Sun., ,, 19th	6.30 p.m.	Lancaster Parish Church.
Mon., ,, 20th	8 p.m.	Cartmel Priory Church.
Tues., ,, 21st	8 p.m.	St. Margaret's, Liverpool.
Thurs., ,, 23rd	.. ..	Hawarden Parish Church.
Fri., ,, 24th	8 p.m.	Stoke-on-Trent Parish Church.
Sat., ,, 25th	7.30 p.m.	Chester Cathedral.
Sun., ,, 26th	3.30 p.m.	Chester Cathedral.
Mon., ,, 27th	8 p.m.	St. Mary's, Selly Oak.
Tues., ,, 28th	8 p.m.	Birmingham Parish Church (St. Martin's).
Wed., ,, 29th	.. ..	Gloucester Cathedral.
Thurs., ,, 30th	.. ..	Gloucester Cathedral.
Fri., ,, 31st	8 p.m.	St. Mary Redcliffe, Bristol.
Sat., June 1st	3 p.m.	Salisbury Cathedral.
Mon., ,, 3rd	6 p.m.	Wells Cathedral.
	8.45 p.m.	Yeovil Church.
Tues., ,, 4th	3 p.m.	St. Peter's, Bournemouth.
Wed., ,, 5th	8.15 p.m.	Winchester Cathedral.
Thurs., ,, 6th	5.30 p.m.	St. Paul's Cathedral, London.
Sat., ,, 8th	4.30 p.m.	Lambeth Palace.
Sun., ,, 9th	6 p.m.	Christ Church, Lancaster Gate.
Not yet settled ..	.. ..	B.B.C. engagement.

NEWS FROM THE ORTHODOX CHURCHES.

Patriarchate of Constantinople.

ON February 12th there passed away at Baden the Patriarchal Exarch for Central Europe, Mgr. Germanos Karavangelis, Metropolitan of Amaseia. The late archbishop was born in Lesbos in 1867, studied in the Theological School at Halki and subsequently in the School of Philosophy at the University of Leipzig. In 1896 he was consecrated Bishop and appointed Chorepiscopos of Pera, but in 1900 he was promoted to the Metropolitanate of Kastoria, and from thence translated to Amaseia. In 1900, on the death of the Patriarch Joachim III, he was elected *locum tenens* of the Œcumenical Throne. After the catastrophe in Asia Minor he came to Athens and was chosen Metropolitan of Joannina. But after a short pastorate there he was appointed Patriarchal Exarch for Central Europe, where he died. The late prelate was distinguished for his activity in the affairs of the church and nation during the whole length of his episcopal ministry.

The Holy Synod has approved the proposal of His Holiness the Patriarch that the Exarchate of Central Europe, vacant through the death of the Metropolitan Germanos of Amaseia, should not be abolished, nor yet that a definite permanent Exarch should be appointed, but that one of the Metropolitans of the Œcumenical Throne should be sent every year to Vienna, the choice being entrusted to His All Holiness the Patriarch. The first Exarch so appointed will probably be the Metropolitan of Christopolis, Mgr. Meletios, the able editor of *Orthodoxia*.

The new Anglican Chaplain (the Rev. A. Oakley) has arrived in Constantinople and presented his letters of commendation from the Archbishop of Canterbury to His All Holiness, by whom he was cordially received.

The Committee appointed two years ago to bring out a new and revised edition of the liturgical books of the Church has nearly finished its labours.

After the publication by the Turkish Government of the law relating to clerical dress, the Œcumenical Patriarchate was requested to draw up a list of the clergy entitled to the rason and vestments inside the churches and at services. Outside the churches the distinguishing dress of Bishops will be forbidden. The Patriarchate and the cemetery will be scheduled as places for divine service.

There is no truth in the reports which have been spread in some quarters, that in consequence of the law against clerical dress and

Church of Rumania.

A Guild of the Holy Sepulchre has been founded at Chisinau in Bessarabia under the presidency of the Metropolitan, Mgr. Gurian. The principal objects of the Guild are to assist pilgrims to the Holy Land, to support orthodoxy and to combat atheism.

The National Church Assembly was convened under the presidency of his Beatitude the Patriarch of Rumania to elect a new Metropolitan of Moldavia. The most Revd. Bishop Nicodemus was elected. He has studied theology in the Theological Academy at Kiev, and has published many works and articles on ecclesiastical subjects. He has already attained his 79th year.—(*Ecclesia*, February, 1935.)

The Holy Synod has shown its interest in the scout movement in Rumania by appointing one proto-priest as well as other priests, to all scout organizations in the kingdom.

Some 300 petitions were submitted to the Diocesan Council of Chisinau by students from the Theological Faculties in Rumania, begging that they might be accepted for ordination and appointed to parochial cures.—(*Ecclesia*, February, 1935.)

Church of Russia in Exile

(jurisdiction of karlovçi).

The Russian Bishops at Karlovçi in Jugo-Slavia, under the Metropolitan Antony, have decided to summon a great council of clergy and laity for next year—1936.

It will be presided over by the Abp. Anastassy, owing to the bad health of the Metropolitan Antony. A Pro-Synodal Committee of one proto-priest and six lay professors has been elected to prepare the agenda.—(*Ecclesia*, March, 1935.)

Russian Exarchate of Western Europe.

With the sanction of the Œcumenical Patriarch an assistant Bishop has been elected and consecrated to assist the Metropolitan Evlogie in the administration of the Russian Exarchate. The bishop elected was the Archimandrite John Leontsukoff. Bp. Alexander from Brussels and Bp. Sergié from Prague came to Paris to take part in the consecration, which took place on January 25th in the Cathedral of St. Alexander Nevsky. An immense congregation gathered in the Cathedral for the imposing service, which was fully reported in the French Press.—(*Orthodoxia*, February, 1935.)